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The Parents' National Educational Union.

SOME SUGGESTIONS

FOR THE SCHOOL CURRICULUM OF
GIRLS AND BOYS UNDER 14.

BY CHARLOTTE M. MASON,

Author of "School Education," etc.

FIFTH THOUSAND.

1906.

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PARENTS' NATIONAL EDUCATIONAL UNION.

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WHAT IS THE PARENTS' NATIONAL EDUCATIONAL UNION?

The Parents' National Educational Union has arisen in response to a demand from thoughtful parents. It has grown out of their desire to study the laws which govern habit and the principles upon which to select ideas that inspire and educate; their desire to know how to deal with hereditary tendencies and how to give intelligent supervision and guidance to the development of their children's whole nature—physical, mental, moral, and spiritual.

The rapid accumulation during late years of data bearing upon the interaction of body, mind and moral sense, has made it needful to reconsider many old-established ideas about Education. Parents and teachers are now aware that they must to some extent neutralize each other's work and weaken its results, unless they take counsel together.

The Union aims at giving opportunities for the study of Educational problems, and a meeting ground for intercourse between parents, teachers, and all who are interested in Education. Special stress is laid on the use of the word Education, in its widest sense, not as meaning instruction only, but the development of the whole nature, on the underlying principle that "Character is everything." The two functions of Education (as it is understood by the Union), are the presentation of ideas and the formation of habits. These two, it will be seen, are the chief means at our disposal for the modification of character.

PRINCIPLES AND OBJECTS.

The Central Principles, to which all Local Branches of the Society—(while free to organize themselves)—shall be pledged, are :—1. That a Religious basis of work be maintained. 2. That the series of addresses and other means employed by the Union shall be so arranged as to deal with Education under the following heads: (a) Physical; (b) Mental; (c) Moral; and (d) Spiritual. 3. That arrangements concerning Lectures, etc., be made with a view to the convenience of fathers as well as of mothers. 4. That the work of the Union be arranged to help parents of all classes.

The objects are :—(a) To assist parents of all classes to understand the best principles and methods of Education, in all its aspects, and especially in those which concern the formation of habits and character. (b) To create a better public opinion on the subject of the training of children, and with this object in view, to collect and make known the best information and experience on the subject. (c) To afford to parents opportunities for co-operation and consultation, so that the wisdom and experience of each may be profitable to all. (d) To stimulate their enthusiasm, through the sympathy of numbers acting together. (e) To secure greater unity and continuity of Education, by harmonizing home and school training.

The Union has many Branches. Not parents only, but all who are interested in Education are invited to join. A local Branch may be formed in any district by, or with, the approval of the Executive Committee of the Central Council. Suggestions as to the formation of new Branches may be obtained from the Secretary by any who are interested in the work of the Union.

Local Branches, on their formation, send in the names of their Committee, and an affiliation fee of One Guinea to the Central Council, and pay a yearly capitation fee of 20 % on their income derived from the subscriptions, for Branches within the London postal district; 10 % on their income derived from subscriptions, for country Branches.

The advantages offered to members paying a subscription of 10/- a year to their Branch are :—1. A monthly copy of the *Parents' Review*. 2. A certain number of free lectures, according to the funds of the Branch. 3. Opportunity for co-operation and consultation between parents and teachers, who meet here on common ground. 4. Opportunity for forming and attending courses of lectures and classes which are arranged by Local Branch Secretaries. 5. The use of the large library of Educational works, which is kept at the Central Office. 6. P.N.E.U. Reading Course, embracing the principles of this Union and confined to the *Home Education Series*.

Members living in a district where there is no branch can subscribe to the Central Office. They receive the same advantages as Branch members except that in lieu of lectures they receive a free ticket for the Annual Conference.

For all particulars apply to the Secretary, P.N.E.U. Office, 26, Victoria Street, S.W.

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A P.N.E.U.* MANIFESTO.

"Studies serve for delight, for ornament, for ability."

I.
SOME INTRODUCTORY
REMARKS.

EVERY child has a right of entry into several fields of knowledge; every normal child has a desire for knowledge; this can be most fitly given him by means of Things and Books.

The value of education by *Things* is receiving wide recognition, but intellectual education, to be derived from *Books*, is still, for the most part, to seek.

Every scholar of six years old and upwards should study with "delight" *his own living Books* on each subject in a fairly wide curriculum. (This plan has been tried with happy results for the last fifteen years in many home schoolrooms and some schools. Children who cannot yet read have their books read to them.)

By this means the mechanical difficulties of education—reading, spelling, composition, etc.—usually disappear, and studies prove themselves to be "for delight, for ornament and for ability."

These principles, or methods, (*i.e.*, a wide curriculum and much use of books) are workable in all schools, elementary and secondary; they tend in the working to simplification, economy and discipline; and they lend themselves especially to the solving of a difficulty which will meet most County Councils—the formation of small secondary schools in semi-urban districts. The results where they are employed are very satisfactory: the *average* child studies with "delight."

It will be said, with truth, that most children delight in school; they delight in the stimulus of school-life, in the social stir of companionship; they are emulous, eager for reward and praise; they enjoy the thousand lawful interests of school-life; but it seems doubtful whether the love of knowledge, in itself and for itself, is usually a powerful motive with the young scholar. The matter is important, because, of all the joyous motives of school-life, the love of knowledge is the only abiding one; the only one which determines the scale, so to speak, upon which the person shall hereafter live. Our contention is, to repeat

* Parents' National Educational Union.

what has been said, that all children have a capacity for, and a latent love of, knowledge; and, that knowledge concerning persons and peoples can best be derived from books, and should be derived by children directly from the books they handle in their early school life.

There are instances of boys and girls who have grown up on books in a hundred biographies; and there is no doubt that in many schools the study of books is the staple of the work. This, probably, is the principle which keeps our great public schools perennially alive; they live upon books. The best public schoolboy is a fine product; and perhaps the worst has had his imagination touched by ideas; yet most of us recognise that, often, the public school fails, in that it launches the average and dull boy ignorant upon the world, because the curriculum has been too narrow to make any appeal to him. It may be, however, that the essential step in any reform of public schools should come in the shape of due *preparation* upon a wide curriculum, dealt with intelligently, between the ages of six and fourteen.

There was a time when "National Schools" brought up their scholars on one of the three great bodies of ancient classical literature which the western world possesses; and, perhaps, there has been some falling off both in national intelligence and character since the Bible has been practically deposed for the miscellaneous *Reader*. It is not possible or desirable to revert to old ways in this matter; but we should see to it that children derive as much intellectual nutriment from books as they did when their studies ranged from the story of Joseph to the Epistles of St. Paul.

2. EDUCATIONAL UNREST.

We have been made familiar with the phrase "Educational Unrest"; and we all feel its fitness. Never were there more able and devoted teachers, whether as the heads or on the staff of schools of all classes. Money, labour and research are freely spent on education. Theory is widely studied, and pains are taken to learn what is being done elsewhere; but, notwithstanding these efforts, a feeling of dissatisfaction and discouragement is abroad. It is felt that a fundamental change is necessary; and all are eager for it, provided that the change be something more than an experiment. Headmasters and headmistresses are, I believe, amongst the persons most ready to fall in with

a sound reform. But, because these are persons of wide experience and highly-trained intellect, they are unwilling to launch changes which have not a rational basis as well as a utilitarian end.

Perhaps we, of the Parents' National Educational Union, may be allowed to offer our modest quota of suggestion, founded upon our experience with the *Parents' Review School*.

3. SOME GENERAL CONSIDERATIONS.

The Union, having devoted ten years of its existence to learning how to use the three instruments of education (circumstances, habits and ideas), took a new departure some seven years ago, and asked what should be the end in view as the result of a wise use of due means. What is education? The answer we accept is, that, *Education is the Science of Relations*.

We do not use this phrase in the Herbartian sense, that things or thoughts are related to each other and that teachers must be careful to pack the right things in together, so that, having got into the pupil's brain, each may fasten on its kind, and, together, make a strong clique or apperception mass.

What concerns us more directly is the fact that we individually have relations with what there is in the present and with what there has been in the past, with what is above us, and about us; and that fulness of living and serviceableness depend for each of us upon how far we apprehend these relationships and how many of them we lay hold of. Every child is heir to an enormous patrimony, and it is for us to make sure that he, in due time, enters into his heritage. Education so understood is no longer subjective, as regards the child, but objective. We do not talk about developing his faculties, training his moral nature, guiding his religious feelings, educating him with a view to his social standing or his future calling. We take the child as we find him, a *person*, with many healthy affinities and potential attachments, and we try to give him a chance to make the largest possible number of these attachments valid.

Therefore, we do not feel it is lawful in the early days of a child's life to select certain subjects for his education to the exclusion of others; to say he shall not learn Latin, for example, or shall not learn science; but we endeavour that he shall have relations of pleasure and intimacy established with the interests proper to him; not learning a slight or incomplete

smattering about this or that subject, but plunging into vital knowledge, with a field before him which in all his life he will not be able to explore. In this conception, we get that "touch of emotion" which vivifies knowledge, for it is probable that we *feel* only as we are brought into our proper vital relations.

Our part is to remove obstructions, to give stimulus and guidance to the mind which is getting into touch with the universe of things and thoughts. Our error is to suppose that we must act as showman, and that there is no connection between child and universe except such as we choose to set up. If we take upon ourselves to limit the education of a village child to the "Three R's," it is our fault if, later, "life" means for him his Saturday night at the ale-house. If our own boys go through school and college and come out without quickening interests, without links to the things that are worth while, that too is our fault. "Interests" are not to be taken up on the spur of the moment; they spring out of the affinities which have been found and laid hold of. In intellectual and spiritual things "what is not used is not had"; and one object of Education is, we take it, to give children the use of as much of the world as may be.

Influenced by these considerations, we, of the Parents' National Educational Union, feel that the phrase, "*Education is the Science of Relations*," gives us the advantage of a definite aim in our work.

4.
INTERESTS AND
RELATIONS.

I have spoken of "*Relations*," and not of "*Interests*," because interests may be casual, unworthy and passing. Everyone, even the most ignorant, has *interests* of a sort; while to make valid any one *relation*, implies that knowledge has begun in at any rate that one direction. But the defect in our educational thought is, that we have ceased to realise that *knowledge is vital*; and, as children and adults, we suffer from underfed minds. This intellectual inanition is, no doubt, partly due to the fact that educational theorists systematically depreciate knowledge. This depreciation is by no means of set purpose, nor is it even realised; but the more education presents itself as a series of psychological problems, the greater will be the tendency to doctor, modify, and practically eliminate knowledge—that knowledge which is as the air, and the food, and the exercise, the whole life of the mind of man. While we labour strenuously at education, we are in danger of stultifying

knowledge. *The getting of knowledge and the getting of delight in knowledge are the ends of a child's education.* Well has said one of our prophets, "That there should one man die ignorant who had capacity for knowledge, this I call a tragedy."

Science is doing so much for us, nature is drawing so close to us, art is unfolding so much meaning to us, the world is becoming so rich for us, that we are in danger of neglecting the art of deriving sustenance from books. Let us not thus impoverish our lives and the lives of our children; for, in the golden words of Milton, "Books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was, whose progeny they are; nay, they do present, as in a vial, the purest efficacy and extraction of that living intellect that bred them."

5. We get courage to attack a wide programme through a few working ideas or principles; one of these is, that there is, in the sense of graded intelligence, no such thing as the "child-mind." THERE IS NO SUCH THING AS THE CHILD-MIND. We believe that the ignorance of children is illimitable, but that, on the other hand, their intelligence is hardly to be reckoned with or measured by our slower wits. In practical working we find this idea a great power; our teachers do not talk down to the children; they are careful *not* to explain every difficult word, or to probe unnecessarily the understanding of the children. We do not peptonise or dilute their intellectual food, but offer it to them full of substance and vitality. When this is done, we find that they can undertake a large variety of subjects. Never is knowledge more enriching than when it leaves a dormant appetite for more of the same kind; not what we have learned, but what we are waiting to know, is the more delectable.

6.
CHILDREN HAVE
A NATURAL
CRAVING TO
KNOW.

It is easier for us to deal in this direct fashion with knowledge because we are not embarrassed by the necessity of cultivating faculties; for working purposes, the so-called faculties are sufficiently described as *mind*; and the normal mind, we find, is as able to deal with knowledge as are the normal digestive organs with food. Our concern is to give a child such knowledge as shall open up for him as large a share as may be of the world he lives in, for his use and enjoyment. As there are gymnastics for the body, so there are certain subjects whose use is chiefly disciplinary for the mind, and of these we avail

ourselves to the full. Again, as our various organs labour without our consciousness in the assimilation of food, so judgment, imagination, and what not, deal of their own accord with knowledge, that it may be incorporated (which is not the same thing as "remembered.") A further analogy—as the digestive organs are incited by appetite, so we recognise that children come into the world with a few inherent desires, some with more, some less. These are, roughly, the desire for power, for praise, for wealth, for distinction, for society, and for knowledge. It seems to us that education which appeals to the desire for wealth (marks, prizes, scholarships, or what not), or to the desire of excelling (as in the taking of places, &c.), or to any other of the natural desires, *except that of knowledge*, destroys the balance of character; and, what is even more fatal, destroys by inanition that desire for, and delight in, knowledge, which is meant for our joy and enrichment through life. The undebauched mind takes knowledge with avidity; and we find lessons are so interesting to children that they need no other stimulus.

7.
EDUCATION
SHOULD GIVE
KNOWLEDGE
"TOUCHED WITH
EMOTION."

To adapt Matthew Arnold's phrase concerning religion, education should aim at giving knowledge "*touched with emotion*." Frederika Bremer has a charming episode in her novel, *Neighbours*, where two school-girls fight a duel on behalf of their several heroes, Charles XII. and Peter the Great. The children of to-day fight no such duels. They do not care for heroes, they care for marks. Knowledge for them is not "touched with emotion," unless it be the emotions of personal acquisitiveness and emulation. Boys and girls have it in them to be generous and enthusiastic. If they leave school without interests, beyond that of preparing for further examinations, or the absorbing interests of games, if they are intellectually devitalised, ought we to blame them, or the methods by which they have been taught?

8.
EDUCATION BY
THINGS and
Books

Education, we think, should be by *Things* and by *Books*. Ten years ago education by *Things* was little thought of except in the games of public schools. To-day, a great reform has taken place, and the worth of education by *Things* is recognised everywhere. Disciplined exercises, artistic handicrafts, are seen to make for education as truly as do geography and Latin. "Nature study" has come in later, but has come with a rush.

9.
EDUCATION BY
BOOKS.

The teaching of science is receiving enormous attention. Here and there, works of art are allowed their chance with boys and girls, and we shall look more and more to this means of education. In these matters, also, the Parents' National Educational Union has done some pioneer work, and has laboured at education by *Things*.

The great educational failure we have still to deal with is in the matter of *Books*. We know that *Books* store the knowledge and thought of the world; but the mass of knowledge, the multitude of books, overpower us, and we think we may select here and there, from this book and that, fragments and facts of knowledge, to be dealt out, whether by the little cram book or the oral lesson.

10.
WHAT MANNER OF
BOOKS SUSTAIN
THE LIFE OF
THOUGHT?

The question resolves itself into—What manner of book will find its way with upheaving effect into the mind of an intelligent boy or girl? We need not ask what the boy or girl likes. *She* often likes goody-goody story books; *he* likes highly-spiced tales of adventure. We are all capable of liking mental food of a poor quality and a titillating nature; but our spiritual life is sustained upon other stuff. (By spiritual, I mean that which is not corporeal.) I believe that this spiritual life is sustained upon one diet only—the *diet of ideas*. Now, if we send to any publisher for his catalogue of school books, we find it is accepted as the nature of a school book that it be drained dry of living thought. It may bear the name of a thinker, but then it is the abridgment of an abridgment, and all that is left for the unhappy learner is the dry bones of the subject. It cannot be too often said that information is not education.

11.
BOOKS v. ORAL
TEACHING.

Intelligent teachers are well aware of the dry-as-dust character of school books; they therefore fall back upon the *oral* lesson, one of the qualities of which is that it is not "bookish." The oral lesson, as even the more advanced lecture, consists of information got up by the teacher from various books, and imparted in language, often a little pedantic, a little common-place, or a little reading-made-easy in style. Too much faith is commonly placed in oral lessons and lectures. "To be poured into like a bucket," as Carlyle said, "is not exhilarating to any soul"; neither is it exhilarating to have every difficulty explained to weariness, or to have explanations teased out of one by questions. Again, at best the teacher is not

likely to have vital interest in, and consequently original thought upon, a wide range of subjects.

We wish to lead children into many avenues of instruction and delight. We cannot expect a school to be manned by a dozen master-minds, and even if it were, it would not be to the learner's advantage. What he wants of his teacher is moral and mental discipline, sympathy and direction; and it is better on the whole that the training of the pupil should be undertaken by one wise teacher, than that he should be passed from hand to hand for this subject and that.

12.
THE USE OF
APPLIANCES.

For the same reason, that is, that we may not paralyse the mental vigour of children, we are very chary in the use of appliances (except such as the microscope, telescope, magic lantern, pictures, etc.) The power in the teacher of illustrating by inkpot and ruler or any object at hand, or by a few lines on the black-board, appears to me to be of more use than the most elaborate equipment of models and diagrams. These things stale on the senses, and produce a torpor of thought the moment they are presented.

13.
CO-ORDINATION
OF STUDIES.

Another point, the co-ordination of studies, is regulated without any reference to the clash of ideas on the threshold or their combination into apperception masses, but solely with reference to the natural and inevitable co-ordination of certain subjects. Thus, in readings on the period of the Armada, we should not devote the contemporary arithmetic lessons to calculations as to the amount of food necessary to sustain the Spanish fleet, because this is an arbitrary and not an inherent connection; but we should read such history, travels and literature as would make the "Spanish Armada" live in the memory.

14.
HOW TO USE
SCHOOL BOOKS.

To begin with, the children must enjoy the book. The reading of it must cause that intellectual stir which marks the inception of ideas. The teacher's part is to see and feel for himself, and to rouse his pupils by an appreciative look or word; but to beware how he deadens impressions by a flood of talk. His books should not only give the child ideas, but should induce the labour of thought in him. He must generalise, classify, infer, judge, visualise, discriminate, labour, in one way or another, with his capable mind, until the substance of his book be assimilated, or rejected, as he shall determine. For the determination rests with him, and not with his teacher.

The simplest way of dealing with a paragraph or chapter is

to require children to *narrate* its contents after a single attentive reading. *One* reading, fairly slow, should be the rule; for we are all too apt to postpone the effort of attention as long as there is a chance that the matter will come before us again. There is much difference between intelligent reading, which the pupil should do in silence, and a parrot-like cramming up of contents. It is not a bad test of education to be able to give the points of a description, the sequence of a series of incidents, the links in a chain of argument, correctly, after a single reading; this is a power which a barrister, a publisher, a scholar, labours to acquire, and one which children gain with great ease.

While learning to listen and narrate, children acquire the habit of fixed attention. "Howlers," mixed statements, an ignorant use of words, become rare. The children will catch the style of their authors, and the fact that they are able to give the substance of a long story, point by point, shows that their minds have been at work during the act of attention.

Besides this of narration, the experienced teacher will test the knowledge gained from books in a variety of ways—*e.g.*, the children will be asked to give the statements in a paragraph or chapter; to analyse a chapter, to divide it into paragraphs under proper headings; to tabulate and classify series; to foresee in cause, consequence, and to trace in consequence, cause; to discern character and to perceive how character and circumstances interact; all this is possible for school boys and girls; and until they have begun to use books for themselves in such ways, they can hardly be said to have begun their education. The teacher's part is, obviously, to see what is to be done, to look through the work of the day in advance, and to judge what discipline and what knowledge this and that lesson affords; then, to set such questions and tasks as shall give scope for his pupils' mental activity. It is well that the work should be rather above than below the power of the scholar. Let marginal notes be freely made, neatly and beautifully, for books should be handled with reverence. Let numbers, letters, underlining, be used to help the eye and to save the needless labour of writing abstracts. Let the scholar write for himself a few questions which cover the passage studied; he need not write the answers, but must make sure that he knows them.

These few hints, to which every thoughtful teacher will be able to make many additions of detail, by no means cover the

disciplinary uses of a good school-book; but we must be careful that our disciplinary and mechanical devices, to secure and tabulate the substance of knowledge, do not come between the children and that which is the soul of the book, the living thought it contains. X

Our special plea is for boys and girls *under fourteen*; and I am inclined to think that for them the soundest and surest way of dealing with the matter of a book, is by narration, whether spoken or written. In this way they follow the author's sequence of thought, and are imbued with his spirit, and are not taken up with their own little devices.

15. THE USE OF BOOKS MAKES FOR SHORT HOURS. Considering that I advocate the use of *many* books, the practical teacher will be inclined to laugh at what will seem to him Education in Utopia. In practice, however, I find that the use of books makes for short hours. No book-work, or writing, no preparation, or report, is done in the *Parents' Review School*, except between the hours of 9 and 11.30 for the lowest class, and 9 and 1 for the highest, with half-an-hour's interval for drill, etc.

From one to two hours, according to age and class, are given in the afternoons to handicrafts, field-work, drawing, etc.; and the evenings are absolutely free, so that the children have leisure for hobbies, family reading, and what not. We are able to get through a greater variety of subjects, and through more work in each subject in a shorter time than is usually allowed, because children taught in this way get the habit of close attention and are carried on by steady interest.

16. BOOKS AND "UTILITARIAN" EDUCATION. I should be inclined to say of education as Mr. Lecky says of morals, that "the Utilitarian theory is profoundly immoral." To educate children for any immediate end—towards commercial or manufacturing aptitude, for example—is to put a premium upon general ignorance with a view to such special aptitude. The greater includes the less, but the less does not include the greater. Excellent work of whatever kind is produced by a person of character and intelligence, and we who teach cannot do better for the nation than to prepare such persons for its uses.

17. CAUSES OF FAILURE. I believe that efforts at intellectual education commonly fail from six causes:—

(a) The oral lesson, which at its worst is very poor twaddle,

and at its best is far below the ordered treatment of the same subject by an original mind in the right book.

(b) The lecture, commonly gathered from various books in rapid notes by the teacher, and issuing in hasty notes, afterwards written out, and finally crammed up by the pupils. The lecture is often careful, thorough and well-illustrated; but is not equal in educational value to direct contact with the original mind of one able thinker who has written his book on the subject. Arnold, Thring, Bowen, we know, lectured with great effect; but then each of them lectured on only a few subjects, and each lecture was as the breaking-out of a spring of slowly gathered knowledge. We are not all Arnolds, or even Bowens.

(c) The text-book, compressed and re-compressed from one or many big books. These handbooks are of two kinds—the frankly dry and uninteresting, which enumerate facts and details; and the easy and beguiling. I think we are safe in saying that there is *no educational value* in either kind of text-book.

(d) The debauchery of the mind which comes of exciting other desires to do the work of the inherent and fully adequate desire of knowledge.

(e) In elementary schools, the dependence upon apparatus and illustrative appliances, which have a paralysing effect on the mind.

(f) Again, in elementary schools, the use of *Readers*, which, however well selected, cannot have the value of *consecutive* works.

I add two appendices to show, (a), how a wide curriculum and the use of many books work in the *Parents' Review School*; and (b), what progress a pupil of fourteen should have made under such conditions. Should you consider that the children in question prove their right of entry to several fields of knowledge, that they show a distinct appetite for such knowledge, that thought and power of mind develop upon the books we read, as they do not and cannot upon the lectures we hear; should you indeed be convinced of the truth of what I have said, I think you will see that, not an educational reform here and there, but an educational revolution is before us to which everyone of us is bound to put his hand. If a young person leave school at seventeen or eighteen without having become a diligent and delighted reader, it is tolerably certain that he will never become a reader.

Our plea is, and we think we have justified it by experience, that many doors shall be opened to boys and girls until they are at least fourteen; and, always, the doors of good houses; ("education," says Taine, "is but a card of invitation to noble and privileged salons"); that they shall be introduced to no subject whatever through compendiums, abstracts or selections; that the young people shall learn what history is, what literature is, what life is, from the living books of those who know. We know it can be done, because we have done it, and are doing it.

If conviction has indeed reached us, the Magna Charta of children's intellectual liberty is before us. The need is immediate, the means are evident. This, at least, I think we ought to claim, that up to the age of fourteen all boys and girls shall be educated on some such curricula, with some such habit of *Books* as we have been considering.

APPENDIX I.

18.

PLAN AND EX-
AMPLES OF WORK
IN THE "PARENTS'
REVIEW" SCHOOL.

The *Parents' Review* School, an out-put of the Parents' Union, was, in the first place, designed to bring home-schools, taught by governesses, up to the standard of other schools. A Training College for governesses, with Practising School, etc., was next established. Children may not enter the school under six; because we think the first six years of life are wanted for physical growth and the self-education which children carry on with little ordered aid. The *Parents' Review* School is conducted by means of programmes of work in five classes, sent out, term by term, to each of the home and other schools; and the same programmes are used in the Practising School. Examination papers are set at the end of each term.

The work is arranged on the principles set forth above; a wide curriculum, a considerable number of books for each child in the several classes; and, besides, a couple of hours' work daily, not with *Books* but with *Things*. Many of the pupils in the school have absorbed in a way the culture of their parents; but the children of uncultured parents take with equal readiness and comparable results to this sort of work, which is, I think, fitted, not only for the clever, but for the average and even the dull child.

Class Ia. The child of six goes into Class Ia., he works for $2\frac{1}{2}$ hours a day, but half-an-hour of this time is spent in drill and games. Including drill, he has thirteen subjects of study, for which about sixteen books are used. He recites hymns, poems, and Bible verses; works from Messrs. Sonnenschein and Nesbitt's *A B C Arithmetic*; sings French and English songs; begins Mrs. Curwen's *Child Pianist*, learns to write and to print, learns to read, learns French orally, does brush-drawing and various handicrafts. All these things are done with joy, but cannot be illustrated here. Bible lessons, tales, natural history and geography are taught from appointed books helped by the child's own observation.

Our plan in each of these subjects is to read him the passage for the lesson (a good long passage), talk about it a little, avoiding much explanation, and then let him narrate what has been read. This he does very well and with pleasure, and is often happy in catching the style as well as the words of the author.

Certain pages, say 40 or 50, from each of the children's books, are appointed for a term's reading. At the end of the term an examination paper is sent out containing one or two questions on each book. Here are a few of the answers. The children in the first two classes narrate their answers, which someone writes from their dictation.

Q. Tell the story of Naaman.

A. (aged $6\frac{3}{4}$):—

"Naaman had something the matter with him, and his master sent a letter to the King of Israel, and the king was very unhappy and did not know what to do because he thought that he wanted to come and fight against him, and he rent his clothes. And he said, 'I can't cure him,' so he sent him to Elisha, and he told him to take a lot of presents and a lot of things with him. And when Naaman came to Elisha's door, Elisha sent Gehazi to tell him to dip himself seven times in the waters of Jordan, and he said to himself, 'I surely thought he would have come out, and I thought a lot of people would come out and make a fuss'; and he went back in a rage. And his servant said to him, 'Why didn't you go?' And he said, 'My rivers are much the best,' etc., etc.

Q. Tell a fairy story.

B. (aged $6\frac{3}{4}$):—

"When Ulysses was coming back from Troy he passed the Sirens. He could hear them, but he couldn't get to them, because he was bound. He wanted to get to them so as he could listen to them a long time, because a lot of people had come and listened to them, and they found it so beautiful that they wanted to stay there, and they stayed till they died. His companions

couldn't hear them because they stopped up their ears with wax and cotton wool. And this was the song they sang :—

'Hither, come hither and hearken awhile,
Odysseus far-famed king.'

And then they rowed on till at last the song faded away, and they rowed on and on for a long time, and then when they could not hear them nor see them, the wax was taken out of their ears, and then they unbound Ulysses."

Q. What have you noticed (yourself) about a spider?

C. (aged 7 $\frac{3}{4}$) :—

"We have found out the name of one spider, and often have seen spiders under the microscope—they were all very hairy. We have often noticed a lot of spiders running about the ground—quantities. Last term we saw a spider's web up in the corner of the window with a spider sucking out the juice of a fly; and we have often touched a web to try and make the spider come out, and we never could, because she saw it wasn't a fly, before she came out.

"I saw the claw of a spider under the microscope, with its little teeth; we saw her spinnerets and her great eyes. There were the two big eyes in one row, four little ones in the next row, and two little ones in the next row. We have often found eggs of the spiders; we have some now that we have got in a little box, and we want to hatch them out, so we have put them on the mantel-piece to force them.

"Once we saw a spider on a leaf, and we tried to catch it, but we couldn't he immediately let himself down on to the ground with a thread.

"We saw the circulation in the leg of another spider under the microscope: it looked like a little line going up and down."

Q. Tell about the North-west Passage. (Book studied, *The World at Home*.)

E. (aged 7) :—

"People in England are very fond of finding things out, and they wanted to find out the North-West Passage. If people wanted to go to the Pacific Ocean, they had to go round Africa by the Cape of Good Hope, or else round South America by Cape Horn. This was a very long way. They thought they might find out a shorter way by going along the North Coast by America, and they would come out in the Pacific Ocean. They would call this the North-West Passage. First one man and then another tried to find a way. They found a lot of straits and bays which they called after themselves. The enemy they met, which made them turn back, was the cold. It was in the frozen zone, and the sea was all ice, and the ice lumps were as big as mountains, and when they came against a ship they crashed it to pieces. . . . After looking a lot they found the North-West Passage, but because there is so much ice there the ships can't use it."

Class Ib.—In Class Ib., the children are usually between seven and eight, but may be nine. They have fifteen subjects (perhaps, twenty-three books.) The subjects, which do not lend themselves to illustration, are a continuation of the work in Class Ia. But by this time the children can usually read, and themselves read some, at any rate, of their books for *History, Geography and Tales*. In Class Ib. the children narrate their lessons as in Ia., and, also, their answers to the

examination questions. They appear to enjoy doing this; indeed, the examinations which come at the end of each term are a pleasure; the only difficulty is that small children want to go on "telling." Their words are taken down literally. One is struck by the correctness and copiousness of the language used; but young children delight in words, and often surprise their elders by their free and correct use of "dictionary words." One notices the verve with which the children tell the tale, the orderly sequence of events, the correctness and fulness of detail, the accuracy of names. These things are natural to children until they are schooled out of them.

Q. Tell all you know about St. Patrick. (Book studied, *Old Tales from British History*.)

A. (aged 7) :—

"St. Patrick was the son of a Scotch farming clergyman, and one day some Irish pirates came and took Patrick with them to make him a slave; and they sold him to an Irish nobleman. And the Irish nobleman made him a shepherd to take care of his flocks, and shepherds have a lot of time to think when they are out guarding their flocks by night. And Patrick was very sorry that the poor Irish were heathens. One day he slipped off and got into a boat with some sailors, and after a great adventure, for their food ran short, they arrived safely in Scotland. And Patrick was still thinking about the Irish, so he went off in a boat of his own, with a few followers, to Ireland. A shepherd saw them coming, and told his master the pirates were coming. So he armed his servants and went down to meet the pirates, but when he heard the errand they were on, he offered them to come into his house. Now Patrick settled in Ireland, but some heathen priests rose up against him, and a wise man said, 'What is the good of killing him? Other Irish people are now Christians, and they will teach too.' So he saved his life. And Patrick gave him the book of Psalms written by his own hand." etc., etc.

Q. Tell what you know about Alfred Tennyson. (Book studied, Mrs. Frewen Lord's *Tales from Westminster Abbey*.)

B. (aged 7 $\frac{1}{2}$) :—

"Alfred Tennyson was born in 1809, and he loved the country very much. One Sunday when they were going out to chapel, except Lord Tennyson as he was very young, his brother Charles gave him his slate to write about birds and flowers, and when they came back he had filled his slate with his first poem. He and his brother used to make up stories that sometimes lasted a month. He was very shortsighted, and when he was looking at anything it looked as if he were smelling it. He had good ears, for he could hear the shriek of a bat. Alfred Tennyson wrote *The Revenge* and *The Siege of Lucknow*, and Sir John Franklin's poem :—

'Not here; the white North hath thy bones
And thou, heroic sailor soul,
Art passing on thy happier voyage now,
Toward no earthly pole.'

And he also wrote the *May Queen* and *Cradle Song*. Because his poetry was so good the Queen gave him a name and knighted him. He says that if you tread on a daisy it will turn up and get red. He was 83 years old when he died—the year he died in was 1892. He was buried in Westminster Abbey, in Poets' Corner."

Q. What is a hero? What heroes have you heard of? Tell about one.

C. (aged 7):—

"(1.) A hero is a brave man. (2.) Count Roland, Huon of Bordeaux, the Horatii and Curatii. (3.) Once there was a brave Emperor called Charlemagne, and he was fighting with the heathen King of Saragossa. Just a wee bit of land was left to the heathen king, so he sent a messenger to speak about peace. They pretended that they would have peace, so they went back to Charlemagne and asked him to leave Roland behind to take charge of the mountain passes. So Charlemagne said that he would leave Roland behind because there was none so brave as him, so that when Charlemagne had turned his army they should come in great numbers to fight against Roland. And Roland stayed behind with twenty thousand men, and Oliver heard a great noise by the side of Spain, and then Oliver climbed on a pine tree, and he saw the arms glimmering and the spears shining, and then he said to Roland that there were a full hundred thousand, and that they just had so few, and that it was much better to sound his horn and Charlemagne will turn his army. Roland said he would be mad if he did that. . . . Then Roland fainted to the ground, then the Archbishop tried to bring some water for Roland, and he fell down and died. Then Roland put the hands over the chest of the Archbishop, then he prayed to God to give him a place in Paradise, and then he said that the field was his. Before he died he put his sword and his ivory horn under him, and laid himself down on the ground, so that Charlemagne when he came, would know that he was the conqueror. And God sent St. Michael and another saint to fetch his soul up to heaven."

Q. Gather three sorts of tree leaf-bud and two sorts of catkin and tell all you can about them.

E. (a cottage child, aged 9):—

"*Beech twig*.—It has rather a woody stalk, and it is a very light grey-brown stalk, and it is very thin, and the little branches that grow out are light brown and it is thicker where the buds are and it is a lighter brown up at the top than it is at the bottom, and the buds are a light reddy-brown and very pointed, and they are scaly. The bark is rather rough and there is a lot of little kind of brown spots on it.

"*Lime twig*.—It is called Ruby-budded Lime because the buds are red, and they are fat rather, and they have got some green in as well, and they come rather to a point at the top, they grow alternately and the little stalk that they grow out of is reddy-green, and the top part of the stalk is green, and it is woody, and it is rough, and it is a reddy-green at the bottom. Where the buds come out it is swelled out, the bark has come off and it has left it white and woody. At the top of one of the stalks the bud has come off," etc., etc.

Q. What have you noticed about a thrush? Tell all you know about it.

F. (aged 8):—

"Thrushes are brown birds. They eat snails, and they take the snail in their mouths and knock it against a stone to break the shell and eat the snail. I found a stone with a lot of bits of shell round it, so knew that a thrush had been there. Where we used to live a thrush used to sing every morning on the same tree. The song of the thrush is like a nightingale. We often see a lot of thrushes on the lawn before breakfast or after a shower. They have yellow beaks and their breasts are specked with lovely yellow and brown. Once we

found a thrush asleep on a sponge in a bedroom and we carried it out and put it on a tree. Thrushes eat worms as well as snails, and on the lawn they listen with their heads on one side and go along as the worm gets under the ground, and presently, perhaps, the worm comes up and they gobble it up, or they put their beaks in and get it. Thrushes build their nests with sticks at the bottom and line them with little bits of wool they pick up, or feathers, and they like to get down very much."

Class II.—In Class II. the children are between nine and twelve, occasionally over twelve. They have twenty-one subjects and about twenty-five books are used. They work from 9—12 each day, with half-an-hour's interval for games and drill. Some Latin and German (optional) are added to the curriculum. In music we continue Mrs. Curwen's (*Child Pianist*) method and Tonic Sol-fa, and learn French, German (optional) and English songs. But I cannot here give details of our work, and we must content ourselves with illustrations from seven of the subjects on the programme. Children in Class II. write or dictate, or write a part and dictate a part of their examination answers according to their age. The examination lasts a week and to write the whole of their work would be fatiguing at this stage. The plan followed is, that the examination in each subject shall be done in the time for that subject on the time-table.

I should like to say a word about Greek and Roman History. Plutarch's *Lives* are read in Classes II. and III., and as children are usually five years in these two classes, they may read some fifteen of these *Lives*, which, I think, stand alone in literature, as teaching that a man is part of the State, that his business is to be of service to the State, but that the value of his service depends upon his personal character. The *Lives* are read to the children almost without comment, but with necessary omissions. Proper names are written on the blackboard, and, afterwards, children narrate the substance of the lesson. The English History book used in Classes II. and III. is extremely popular; it is Mr. Arnold-Forster's (of about 800 pages) and is a serious, manly and statesmanlike treatment of English History, shirking no difficulty; and in no case is there any writing down to the children. Mrs. Creighton's *First History of France* is also a favourite, though I should have thought there was hardly enough detail to make it so. Contemporary periods of English and French History are studied term by term. For Natural History, Miss Arabella Buckley's *Fairyland of Science and Life and Her Children*,

Mrs. Brightwen's books, etc., give scientific information and excite intelligent curiosity, while out-of-door nature-study lays the foundation for science. The handiworks of Class II. are such as cardboard sloyd, clay modelling, needlework, gardening, etc. These are done in the afternoons.

Q. "Ah! Pericles, those that have need of a lamp, take care to supply it with oil." Who said this? Tell the story. (Book studied, Plutarch's *Lives: Pericles*.)

D. (aged 11½), answer dictated:—

"Anaxagoras, the philosopher, said these words to Pericles.

"Pericles was the ruler of Athens, and Anaxagoras had taught him when a boy. Being ruler of Athens, he led a very busy life, attending to the affairs of State, and so was not able to give much time to his household affairs. Once a year he collected his money, and could only manage his income by giving out an allowance to each member of his family and household every day: this was done by Evangelus, his steward. Anaxagoras thought this a very wrong way of arranging matters, and said that Pericles paid too much heed to bodily affairs, because he thought you ought to mind only about philosophy and spiritual doings, and not about the affairs of the world. To give an example to Pericles he gave up all his household and tried to live entirely on philosophy. But he soon found his mistake when he found himself starving and penniless, with no house. So he covered his head up and prepared to die. Pericles, hearing of this, went immediately to his rescue and begged him to live; not because he thought death a misfortune, but that he said, 'What shall I do without your help in the affairs of State?' And then Anaxagoras uttered the words which are above, meaning, of course (though putting it in a clever way), that Pericles was to keep him. On the other hand, he might have meant that he had been mistaken in his philosophy."

Q. Tell the history of "F.D." on a penny. (Book studied, Arnold-Forster's *History of England*.)

C. (aged 10), answer written by child:—

"The letters 'F.D.' stand for the Latin words, *Fidei Defensor*, meaning 'The Defender of the Faith.' Henry VIII. had a little while ago written a book on the Pope (who was Clement VII.) saying that the Pope was the true head of the Church, and everyone ought to obey him. The Pope was so pleased that he made Henry *Fidei Defensor*. It must be remembered that the king had married his brother Arthur's* widow, a Spanish princess, namely Catherine of Aragon (*sic*), and as they had no son Henry wished to divorce her, but the Pope would not allow him to, as he had given Henry special leave (*sic*) to marry her. At this Henry was furious, and began to think about the Pope's words, 'Defender of the Faith.' He would not act as he thought till someone suggested it. Some two men, called Cromwell and Cranmer, came forward, telling the king to take the Pope's words, not as he meant them, but as they really were, but as they stood. The king was delighted, and made Cranmer a bishop and Cromwell his wisest counsellor.* In 1534 Parliament* was called upon to declare Henry head of the Church. All said he was except two men, Sir Thomas More and Fisher, bishop of

The writers have been in two minds about the spelling of words marked ().

Rochester; these would not agree, and were executed in 1535. If we look on a penny we see the letters 'F.D.', which shows from the reign of Henry VIII. till now, the Pope has not been allowed to interfere with England. In order to spite the Pope, Henry allowed the Lutherans and learned men to come into England."

Q. "And Jonathan loved him as his own soul." Of whom was this said? Tell a story of Jonathan's love.

E. (aged 9), answer dictated:—

"This was said of David. Saul's anger was kindled against David; and Jonathan and David were talking together, and Jonathan had been telling David that he would do anything for him, and David said, 'To-morrow is the feast of a new moon, and Saul will expect me to sit with him as the table; therefore say, "David earnestly asked leave of me to go to Bethlehem, his city, where there is a sacrifice of his family." If Saul is angry, then I shall know that he would kill me, but if he is not angry, it will be all right.' Jonathan said, 'So shall it be, but it will not be safe for anybody to know anything about it; come into the field, and I will tell you what to do,' etc., etc.

Q. What do you know of Richelieu? (Book studied, Mrs. Creighton's *First History of France*.)

E. (aged 10), answer partly written, partly dictated:—

"Cardinal Richeleu (*sic*) was brought to the French Court by the Queen mother, who thought he would do as she wished, but she was mistaken, for he no sooner was there than he turned against her, for Louse (*sic*) took him into his favour and made him Prime Minister after he had been there a few weeks. Richeleu (*sic*) was a devoted Catholic, and was determined to put down the Huguenots (*sic*) or Protestants as we call them, so he laid siege to La Rochelle, the chief town of the Huguenots (*sic*) who applied to the English for help*. . . . When Richelieu was made Prime Minister, the nobles did not like him, because they thought he had too much power, and now when Louis was ill, the Queen mother came to him, and in a stormy passion of tears begged Louis to send away his ungrateful servant. Louis promised he would do so, and Richelieu's fall seemed certain. Now all the nobles crowded to the Queen mother to pay their respects to her, as they thought she would now be the most important person in the Government. But one noble, who was wiser than the rest, went to Richelieu and begged to plead his cause before the King. The King promised he would keep him if he would serve him as he had done before. The Queen mother was foiled, and returned to Brussels, where she died."

Q. What towns, rivers, and castles would you see in travelling about Warwickshire? (Book studied, *Geographical Reader*, Book III.)

B. (aged 9½), answer dictated:—

"Warwick, Kenilworth, Coventry, Stratford, Leamington, and Birmingham are all towns which you would see if you travelled through Warwick.

"The Avon stretches from north to south of Warwickshire. It has its tributary the Leam, upon which Leamington is situated.

"There is a castle of Warwick and Coventry and Kenilworth.

"Warwick is the capital of the county. It has a famous castle, whose high and lofty towers stand upon the bank of the river Avon.

*After this, the answer was dictated.

"Coventry is a very old town. It also has a beautiful castle, where the fair Lady Godiva and her father used to live, about whom I suppose you have read.

"Stratford is called 'The Swan on the Avon,' because that is where Shakespeare, the great poet, was born and died, and this is a little piece of poetry about him:—

'Where his first infant lays, sweet Shakespeare sung,
Where the last accents faltered on his tongue.' Etc.

Q. How many kinds of bees are there in a hive? What work does each do? Tell how they build the comb. (Book studied, *Fairyland of Science*.)

F. (aged 10), answer dictated:—

"Three kinds. The *drones* or males, the *workers* or females, and the *queen* bee. The drone is fat, the queen is long and thin, the workers are small and slim. The queen bee lays the eggs, the worker bee brings the honey in and makes the cell and the drones wait to be fed. On a summer's day you see something hanging on a tree like a plum pudding, this is a swarm of bees. You will soon see someone come up with a hive, turn it upside down, shake the bough gently, and they will fall in. They will put some clean calico quickly over the bottom of the hive, and turn it back over on a bench. The bees first close up every little hole in the hive with wax, then they hang on to the roof, clinging on to one another by their legs. Then one comes away and scrapes some wax from under its body, and bites it in its mouth until it is pulled out like ribbon, this she plasters on the roof of the hive," etc., etc.

G. (aged 9), written by child:—

Composition on "*The Opening of Parliament*."

"The opening of Parliament by King Edward VII. and Queen Alexandra (*sic*) was rather grand. First, they drove to the Houses of Parliament in a grand state carriage which had been used by George III. and then when they got there they had to robe in a certain room in great big robes, all edged with ermine fur, and with huge trains. Queen Alexandra had an evening dress on, and King Edward a very nice kingly sort of suit (which was nearly covered up by his robes), and then they walked along to the real Houses of Parliament, where the members really sit. Then the king made a speech to open Parliament (*sic*) and other people made speeches too, and everything was done with grandeur and stateliness such as would befit a king. May Parliament long be his!"

Class III.—In Class III. the range of age is from twelve to fifteen. The subjects: Bible Lessons and Recitations (Poetry and Bible passages); English Grammar, French, German and Latin; Italian (optional); English, French and Ancient History (Plutarch's *Lives*); Singing (French, English and German Songs); Writing, Dictation, Drill; Drawing in Brush and Charcoal; Natural History, Botany, Physiology, Geography; Arithmetic; Geometry, and Reading. About thirty-five books are used. Time, 3½ hours a day; half-an-hour out of this time, as before, for drill and games. There is no preparation or home work in any of the classes. The reader will notice from the subjoined specimens that the papers are

still written *con amore*, and show an intelligent grasp of the several subjects. Though there are errors in many of the papers, they are not often the mistakes of ignorance or stupidity, nor are they those of a person who has never understood what he is writing about. "Composition" is never taught as a subject; well-taught children compose, as well-bred children behave—by the light of nature. It is probable that no considerable writer was ever taught the art of "composition." All the scholars in the *Parents' Review* School do not take all the subjects set in the programmes of the several classes. Sometimes, parents have the mistaken notion that the greater the number of subjects the heavier the work; though, in reality, the contrary is the case, unless the hours of study are increased. Sometimes, outside lessons in languages, music, etc., interfere; sometimes health will not allow of more than an hour or two of work in the day. The children in the Practising School do all the work set, and their work compares satisfactorily with the rest, though the classes have the disadvantage of changing teachers every week. Children in Class III. write the whole of their examination work.

Q. Describe the founding of Christ's Kingdom. What are the laws of His Kingdom?

A. (aged 13):—

"Christ came to found His kingdom. He preached the laws to His people. He taught them to pray for it: 'Thy kingdom come.' And He told His chosen few to 'go and preach the Gospel of the kingdom.' He founded His kingdom in their hearts, and He reigned there. He will still found His kingdom in our hearts. He will come and reign as King. The kingdom was first founded by the sea of Galilee. 'Follow Me,' said our Lord to Andrew, and from that moment the kingdom was founded in Andrew's heart. Then there were Peter, James, John, Phillip, Nathaniel (*sic*), and the kingdom grew. From that moment Christ never stopped His work for the kingdom—preaching and teaching, healing and comforting, proclaiming the laws of the kingdom. 'Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil.' 'One jot or one tittle shall in no wise pass from the law.' 'Whosoever shall break one of these least commandments, and shall teach men so, the same shall be called the least in the kingdom.' No commandment was to pass from the law, but there was a new commandment, a new law, and that was 'love.' 'Love your enemies.' The Pharisees could not understand it. 'Love your friends, and hate your enemies,' was their law. But Jesus said, 'Bless them that curse you, and pray for them that despitefully use you.' 'Give, hoping for nothing in return'; and, 'whosoever shall smite thee on one cheek turn to him the other also.' Christ's law is the love which 'suffereth long and is kind seeketh not her own never faileth hopeth all things, endureth all things; and 'now abideth faith, hope, and charity, these three, but the greatest of these is—love.'"

Q. Explain "English Funds, Consols $2\frac{3}{4}$ per cent., 113." And give an account of the South Sea Bubble. (Book studied, Arnold-Forster's *History of England*.)

B. (aged 14 $\frac{1}{2}$):—

"This means that when the South Sea Company first appeared, the Government gave them £113 on condition that the Company should give $2\frac{3}{4}$ per cent., which means £2 15s. on every £100 lent, for a certain number of years. In the reign of George I. the money matters of the country were in a very bad state. The Government was very much in debt, especially to those people who had purchased annuities, and had a right to receive a certain sum of money from the Government every year as long as they lived. Sir Robert Walpole, who was then Prime Minister, was most anxious to pay off part of this debt. He heard of a Company which had just been started, called the South Sea Company, whose object was to trade in the South Seas. This was what Walpole wished for. He suggested to them that they should pay off the debt due to the people who had bought annuities, and in return the Government would give them some privileges (*sic*) and charts which would be useful to them. This the Company agreed to do, but instead of paying the people in money they gave them what were called 'shares' in the South Sea Company. These shares were supposed to be very valuable, and it was thought that the South Sea Company was really prosperous, and that those who had shares in it would have most enormous profit in the end. Thousands of people came to buy shares, and some of them were so anxious to get them that they spent enormous sums of money on these worthless pieces of paper. All was well for a time, but at last the people began to wish for their money instead of the shares, and claimed it loudly from the Company. It was then that the bubble burst," etc., etc.

Q. What do you know of the States General? (Book studied, Mrs. Creighton's *First History of France*.)

C. (aged 12):—

"The States General met in May, 1789. The people had long wanted reforms, and been talking about them, and now on the 5th of May, 1789, the States General met again for the first time since 1614. If the nobles sat in one house, and the people in another, as was the custom, they could never get the changes made. So the people with their leader, the Marquis of Mirabeau, declared that they would not leave the tennis court on which they were standing till it was agreed that they could sit together with the nobles. When Louis XVI. came down in State, and told them they were to sit apart, they said they would not leave their place except at the bayonets (*sic*) point. When he heard this he said, 'Very well, leave them alone.' So they sat together."

Q. Show fully how Aristides acquired the title of "The Just." Why was it a strange title for a man in those days? (Book studied, Plutarch's *Lives: Aristides*.)

D. (aged 13 $\frac{1}{2}$):—

"Aristides acquired the title of 'The Just' by his justice, and because he never did anything unjust in order to become rich or powerful. While many of the judges and chief men in Athens took bribes, he alone always refused to do so, and he also never spent the public money on himself. When, after having defeated the Persians, at Platae, the Greek States decided to have a

standing army, it was Aristides who was sent round to settle how much each town should contribute. And he did this so fairly and well, that all the Greek States blessed and praised his arrangement. It is said that Aristides could not only resist (*sic*) the unjust claims of those whom he loved, but also those of his enemies. Once when he was judging a quarrel between two men one of them remarked that the other had often injured Aristides. 'Tell me not that,' was the reply of Aristides, 'but what he has done to thee, for it is thy cause I am judging, not my own.' Another time when he had gone to law himself, and when, after having heard what he had to say, his judges were going to pass sentence on his adversary without having heard him, Aristides rose and entreated his judges to hear what his enemy could say in his own defence. In all that he did Aristides was inflexibly just, and many stories were told of his justice. Though he loved his country well, he would never do anything wrong to gain for Athens some advantage, and in all he did his one aim was justice, and his only ambition to be called 'The Just.' He was so just and good, that he was called the 'most just man in Greece.' In the times in which Aristides lived, men used to care more to be called great, rich, or powerful than just," etc., etc.

Q. Describe a journey in Northern Italy. (Book studied, *Geographical Reader*, Book IV.)

E. (aged 12):—

"I am about to go for a tour round the northern part of Italy, and after I have taken a train to Savoy, which is about the south-east of France, I enter into Italy by the Cenis pass, which is very lofty, about 7,000 feet above sea level.

"On arriving in Italy, I come into the province of Piedmont, which has three mountain torrents or streams running through it. These streams join at Turin, the capital of Piedmont, and form the Po river, which flows out on the east coast of France into the Gulf of Venice. On the banks of the three mountain streams are some Protestants by the name of Waldenses, who say they are followers, of the disciples, but if you ask any outsider, they will say, 'Oh! the Waldenses are followers of a good man, by the name of Waldo, who fled out of France in the 12th century.'

"We will now go and see Turin, and the first thing we say is, 'What a clean town,' and so it certainly is, for it is quite the cleanest town in Italy, as the people have only to turn on the fountain taps to clean their paved streets. And after we have looked at Alessandria, where Napoleon gained his great victory, we leave Piedmont and follow up the river Po, until we come to its next tributary, the river Ticino, which runs up north into the Lake Maggiore, which is five to six miles wide and about sixty miles in length. This lake has four islands, which are named after Count Borromeo and so called the Borromean Islands, which are cultivated like gardens with terraces (*sic*) for resting places," etc., etc.

Q. How are the following seeds dispersed:—Birch, Pine, Dandelion, Balsam, Broom? Give diagrams and observations. (Book studied, Mrs. Brightwen's *Glimpses into Plant Life*.)

F. (aged 13):—

"The seeds of the Birch are very small, with two wings, one on each side, so that in a high wind numbers of them are blown on to high places, such as crevices (*sic*) on the face of a rock, or crevices (*sic*) on a church tower, or the tower of an old ruin. They are so light that they are carried a long way.

"The seeds of the Pine are very small, and the veins in the seed are wriggly, so that the seed is curly, which makes it whirl rapidly in the air, and the whirling motion carries it along a little way before it rests on the ground. It has two small wings," etc., etc.

Q. Give a diagram of the eye, and explain how we see everything. (Book studied, Dr. Schofield's *Physiology for Schools*.)

H. (aged 13) :—

"The eye can be likened to a camera, and the brain to the man behind the camera. The image enters at the hole, passes through the lens, is reflected on the plate, but the camera does not see, it is the man behind the camera who sees. In the same way, the image passes in at the pupil and through the lens, both sides of which are curved, and can be tightened or slackened according to the distance of the image. Then the image passes along the nerve of sight to the two bulbs in the brain which see. If you hold a rounded glass between a sheet of paper and the image at the right distance (for the glass cannot tighten or slacken like our lens), you will see the image reflected upside-down on the paper. This is the way the lens acts," etc., etc.

Q. Describe your favourite scene in "Waverley."

I. (aged 12½) :—

"A Highland Stag Hunt :—The Highland Cheifs (*sic*) were in various postures : some reclining lazily on their plaids, others stalking up and down conversing with one another, and a few were already seated in position for the sport. MacIvor was talking with another Cheif (*sic*) as to what the sport would be ; but as they talked in Gaelic, Edward had no part in the conversation, but sat looking at the scene before him. They were seated on a low hill at the head of a broad valley which narrowed into a small opening or cleft in the hills at the extreme end. It was hemmed in on all sides by hills of various heights. It was through this opening that the beaters were to drive the deer. Already Waverly (*sic*) could hear the distant shouts of the men calling to each other coming nearer and nearer. Soon he could distinguish the antlers of the deer moving towards the opening like a forest of trees stiped (*sic*) of their leaves. The sportsmen prepared themselves to give them a warm reception, and all were ready as the deer entered the valley.

"They looked very ferocious, as they advanced towards where Edward and the cheifs (*sic*) were standing and seemed as if they were determined to fight ; the roes and weaker ones in the centre, and the bulls standing as if on defence. As soon as they came within range, some of the cheifs (*sic*) fired, and two or three deer came down. Waverly (*sic*) also had the good fortune (and also the skill) to bring down a couple and gain the applause (*sic*) of the other sportsmen. But the herd was now charging furiously up the valley towards them. The order was given to lie down, as it was impossible (*sic*) to stem the coming wave of deer ; but as it was given in Gaelic it conveyed no meaning to Edward's mind, and he remained standing.

"The heard (*sic*) was now not fifty yards from him ; and in another minute he would have been trampled to death ; but MacIvor at his own risk, jumped up and literally (*sic*) dragged him to the ground just as the deer reached them. Edward had a sensation as if he was out in a severe hail storm, but this did not last long," etc., etc.

Class IV.—Girls are usually in Class IV. for two or three years, from fourteen or fifteen to seventeen, after which they are ready to specialise, and usually do well. The programme

for Class IV. is especially interesting ; it adds Geology and Astronomy to the sciences studied, more advanced Algebra to the Mathematics, and sets the history of Modern Europe instead of French history. The literature, to illustrate the history, includes the reading of a good many books, and the German and French books when possible illustrate the period studied. All the books (about forty) are of a different calibre from those used in the lower classes ; they are books for intelligent students.

I think you will observe that due growth has taken place in the minds of the girls, both as regards judgment and power of appreciation. Not, I think, in intelligence,—

"Love has no nonage, nor the mind."

But as our concern is with boys and girls under fourteen, it will be enough to show by two or three papers that this sort of education by books results in intelligence.

Q. For what purpose were priests instituted ? (Book studied, Dr. Abbot's *Bible Lessons*.)

A. (aged 15½) :—

"The system of the Jewish priesthood was almost entirely symbolical. God ordained it, we believe, to lead the primitive mind of his chosen people onwards and upwards, to the true belief and earthly comprehension of that great sacrifice, by the grace of which we are all now honoured to become 'kings and priests unto God.' In the earliest times of the patriarchs, there was in every holy and honourable Jewish family some voluntary priest to offer up the burnt offerings and yearly sacrifices. We have an example of this in Job the patriarch, who, we read, ministered to his family in the capacity of priest of their offerings. In the wilderness, however, God commanded through Moses the foundation of a separate and holy priesthood to minister in His Tabernacle and offer His appointed sacrifices. The tribe of Levi and the family of Aaron were set apart for this purpose," etc., etc.

Q. "His power was to assert itself in deeds, not words." Write a short sketch of the character of Cromwell, discussing the above statement. (Book studied, Green's *Shorter History of the English People*.)

B. (aged 15) :—

"Cromwell was no orator. It has been said that if all his speeches were taken and made into a book, it would seem simply a pack of nonsense. In Parliament though, the earnestness with which he spoke attracted attention. His deeds proved his innate power, which could not express itself in words. He may be called the inarticulate man. In his mind, everything was clear, and his various actions proved his purposes and determinations, but in speaking, he simply brought out a hurried volume of words, in the mazes of which one entirely lost the point meant to be implied. Cromwell also was more of an administrator than a statesman, unspeculative and conservative. He was subject to fits of hypochondria, which naturally had some effect on

his character. He considered himself a servant of God, and acted accordingly. Undoubtedly he was under the conviction that he was carrying out the Lord's will in all he did. He was not in calm moods a bloody man, but when his anger was kindled he would spare no one," etc., etc.

Q. What do you know of The Girondins? (Book studied, Lord's *Modern Europe*.)

C. (aged 17):—

"The Girondins were the perhaps most tolerant and reasonable of the revolutionary parties. They were a body of men who found the government of France under the king more than they could stand, and who were the first to welcome any changes, but were shocked and horrified at the dreadful riots and massacres which followed the fall of the throne. Such a party, representing justice and reform, could not be popular with the more violent Jacobins and like clubs. The day came when these latter were in power, and all the Girondins were thrown into prison.

"They were all taken from prison before the Court of Justice for trial, and placed before the judge, where they sat quite silently; they were one by one condemned to execution, receiving the sentence of death with perfect calmness. Only their leader was seen to fall down; one of his companions leant over him and said: 'What, are you afraid?' 'Non,' was the answer, 'Je mours,' he had stabbed himself with his dagger," etc., etc.

Q. Tell shortly Carlyle's estimate of Burns, showing what he did for Scotland, and what was the cause of his personal failure in life. (Book studied, Carlyle's *Essay on Burns*.)

F. (aged 17):—

"Carlyle looked upon Burns as one of the nicest of men and greatest of poets; rather a weak man, perhaps, but covering all his faults with his genius and kindness of heart, clever and persevering, and basely neglected and shunned by his contemporaries. It is quite extraordinary to read the world-famous poems of this poet; and to remember that he was a ploughman, and surrounded only by the most uneducated peasants and fellow-labourers, though, of course, the life of a ploughman in the hills of Scotland is far more likely to encourage poetry and reflection than the life of many a London dentist or hair-dresser far higher in rank; but it is easy to believe, in fact, that Burns would have found inspirations for his genius in a flat sandy waste or a grocer's shop, and, as Carlyle says, a man or woman is not a genius unless they are extraordinary, not really inspired if such a person could have been imagined before. Robert Burns has provided Scotland for centuries at least, with plenty of national poetry, his poems are such as can be enjoyed, like flowers and trees and all things really beautiful, by old and young, stupid and clever, fishermen and prime ministers—surely that is a work of which any man would be proud!

"Burns (*sic*) chief fault, if fault it can be called, and the cause of his failure in life, seems to have been a sort of bitterness against people more fortunate than himself without the art of hiding it. This, real or affected, seems very common in poets, and such an inspired man, a man with a mind greater than kings, must have felt very deeply, almost without knowing it, the 'unrefinedness' of the people he loved best, and his own distance from the admirers who clustered round him later in life.

"All his life, it seems, he was in a place by himself, now spending his time with his own family, acting a part all day, trying to make his relations feel him an equal, pretending to take a great interest in what he did not care for—the

pigs, and cows, and porridge, seeing his own dearest friends looking at him with awe, and feeling him something above them, thinking of his 'great' friends, and feeling embarrassed when he came, and more at ease without his presence.

"Now, on the other hand, associating with people, high in rank and education, enjoying their friendship and praise, but feeling, be they ever so kind and familiar, that he was not their equal by birth, and that they could not treat him quite as such, however hard they might try, turning familiarity in his mind into slights, and kindness into condescension. This to a proud man must have been misery, and Burns must have been very lonely in a crowd of companions, thronged with admirers, but without a friend.

"Nobody understood Burns: he shared his opinions with no one he knew. When, at the beginning of the French Revolution he expressed his delight and approval, the people who admired him were shocked, refused to speak to him, and regarded him either as mad or terribly wicked. His poems were not admired as much as they deserved to be, he had hardly any money, was never likely to get on in the world, was shunned and disgraced, and began, as a last resource,* to drink too much. Ill-health was one of his misfortunes, and this intemperance killed him.

"Thus died at the age of thirty-seven, poor, friendless, despised, the man who has given pleasure to thousands, and an undying collection of poems and songs to his country."

Q. Give some account, as far as you can in the style of Carlyle, of the Procession of May 4th. (Book studied, Carlyle's *French Revolution*.)

G. (aged 14½):—

"See the doors of Notre Dame open wide, the Procession issuing* forth, a sea of human faces that are to reform France. First come the nobles in their gayly (*sic*) tinted robes, next the clergy, and then the commons, the Tiers Etats in their slouched hats firm and resolute, and lastly the king, and the Œuil-de-bœuf, these are greeted by a tremendous storm of vivats. Vive le roi! Vive la nation! Let us suppose we can take up some coigne of vantage from which we can watch the procession, but with eyes different from other eyes, namely with prophetic eyes. See a man coming, striding at the head of the Tiers Etats, tall and with thick lips and black hair, whose father and brother walk among the nobles. Close beside walks Doctor Guillotin,* learned Doctor Guillotin,* who said, 'My friends (*mes amis*), I have a machine that will whisk off your heads in a second, and cause you no pain,' now doomed for two years to see and hear nothing but guillotin, and for more than two centuries after yonder a desolate ghost on this of the Styx. Mark, too, a small mean man, a sea-green man with sea-green eyes, Robespierre by name, a small underhand secretary walking beside one Danton (*sic*) tall and massive, cruelty and vengeance on their faces. We may not linger longer, but one other we must note, one tall and active with a cunning air, namely, Camille Desmouellins (*sic*), one day to rise to fame and the next to be forgotten.

"Many more walk in that procession one day to become famous, Bailli, future president of a New Republic (*sic*), and Marat, with Broglie the War-God and others.

"The Tiers Etats with Mayor Bailli march to the rooms where they are to sit, but the doors are shut: there is sound of hammering within.

* The writers have been in two minds about the spelling of words marked (*).

"Mayor Bailli knocks, and wants to know why they are shut out? It is the king's orders. He wants his papers. He may come in and get them, and with this they must be content.

"They swarm to Versailles, the king steps out on the balcony (*sic*) and speaks. He says the room is being prepared for his own august presence; a platform is being erected, he says he is sorry to inconvenience (*sic*) them; but he is afraid they must wait, and with that he retires. Meanwhile patriotism consults as to what had best be done. Shall they meet on the palace steps? or even in the streets? At length they adjourn to the tennis court, court, and there patriotism swears one by one to be faithful to the New National Assembly, as they now name themselves. This is known as the Oath of the Tennis Court."

I have placed before the reader examples of a portion of the work of some thirty scholars to illustrate their education by books. It is not necessary to speak of their education by Things: that is thorough and systematic; but may I point out that what has been cited is strictly average work. I wonder if the reader will consider that I have proved my point, that is, that "studies"—schoolroom studies—are "for delight, for ornament and for ability"; if he be convinced, it rests with him to take action.

APPENDIX II.

In order to induce the heads of schools (private schools, preparatory schools, girls' schools, and "Lower" schools) to consider seriously whether it is not possible to introduce some such method of *Education by Books*, let me put forward a few considerations:—

1. The cost of the books per pupil for the eight years—from six to fourteen—does not average more than £1 a year. A scheme of work for elementary schools might be arranged at a much less annual cost for books.
2. Two-and-a-half, for Class I., to three-and-a-half hours a day for Class III. is ample time for this book education.
3. Much writing is unnecessary, because the pupils have the matter in their books and know where to find it.
4. Classes are able to occupy themselves in study with pleasure and profit.
5. Teachers are relieved of the exhausting drudgery of many corrections.
6. The pupils have the afternoons for handicrafts, nature-work, walks, games, etc.
7. The evenings are free, whether at school or at home, for reading aloud, choral singing, hobbies, etc.
8. The pupils get many intelligent interests, beget hobbies, and have leisure for them.
9. There is no distressing cramming for the term's examination. The pupils know their work, and find it easy to answer questions set to find out what they know, rather than what they do not know.
10. Children of any age, however taught hitherto, take up this sort of work with avidity.
11. Boys and girls taught in this way take up ordinary school work, preparation for examinations, etc., with intelligence, zeal and success.

The eight years' work—from six to fourteen—which I suggest, should and does result in the power of the scholars:—

- (a) To grasp the sense of a passage of some length at a single reading.
- (b) To spell and express themselves in writing with ease and fair correctness.
- (c) To give an orderly and detailed account of any subject they have studied.
- (d) To describe in writing what they have seen, or heard from the newspapers.
- (e) They should have—a familiar acquaintance with the common objects of the country, with power to reproduce some of these in brushwork.
- (f) " " " skill in various handicrafts.
- (g) " " " in arithmetic, a knowledge of vulgar and decimal fractions, proportion, practice, etc.
- (h) " " " a knowledge of Elementary Algebra and Geometry.
- (i) " " " of Elementary Latin Grammar, and, say, one or two books of "Cæsar," and some "Virgil."
- (j) They should have some power to understand spoken *French*, and be able to speak a little; and to read a fairly easy *French* book without a dictionary.
- (k) In *German*, much the same as in *French*, but less progress.
- (l) In *Italian*, pronunciation and the power to read a little.
- (m) In *History*, they will have gone through a rather detailed study of *English*, *French*, and classical *History* (Plutarch).
- (n) In *Geography* they will have studied in detail the map of the world and have been at one time able to fill in landscape, industries, etc., from their studies, in each division of the (blank) map.
- (o) They will have learned the elements of *Physical Geography*, *Botany*, *Human Physiology*, and *Natural History*, and will have read interesting books on some of these subjects.
- (p) They should have a sufficient knowledge of *English Grammar*.
- (q) " " " a considerable knowledge of *Scripture History* and the *Bible* text.
- (r) They should have learned a good deal of *Scripture* and of *Poetry*, and should have read some *Literature*.
- (s) " " " *Tonic sol-fa* and a number of *English*, *French* and *German Songs*.
- (t) " " " *Swedish Drill* and various drills and *Calisthenics*.
- (u) In *Drawing* they should be able to represent common objects of the house and field with brush or charcoal; should be able to give rudimentary expression to ideas; and should be acquainted with the work of, say, a score of artists, by means of reproductions.
- (v) In *Music*, their knowledge of theory and their ear-training should have kept pace with their powers of execution.

This seems to me to be the degree of progress a scholar of fourteen should have made under a teacher of knowledge and ability.

A large number of complete sets of examination answers may be seen at the office, and further information can be had from the Secretary,

MISS NOËL ARMFIELD,
P.N.E.U. Office, 26, Victoria Street, London, S.W.

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PARENT'S NATIONAL EDUCATIONAL UNION.

* **LENDING LIBRARY.**—A large Library of Educational works is kept at the Office, and is free to members. It includes several copies of the volumes of the *Home Education Series*, by Miss C. M. Mason, which members are strongly advised to read.

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Price 3s. 6d. each, post free 3s. 10d.
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term the pupils receive Examination papers. *Fee*—One Guinea per annum for a family of one or several children under ten years of age. Two Guineas for one child over ten. Three Guineas for a family in which there are one of more children over ten. Payable to the Secretary, House of Education, Ambleside.

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1. That the programmes of not less than two classes shall be worked out in at least six subjects (including all the historical subjects).
2. That the amount of time for each of these subjects shall be not more nor less than that stated on the Time-table.
3. That each child in these classes shall have, and read for himself, his own books as set in his programme in the subjects chosen.
4. That sets of answers, according to the membership fee, shall be submitted for examination at the usual times.

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A Short Synopsis of the Educational Philosophy advanced by the Founder of the Parents' National Educational Union.

"No sooner doth the truth come into the soul's sight, but the soul knows her to be her first and old acquaintance."

"The consequence of truth is great; therefore the judgment of it must not be negligent."

In so far as we hold and profess what is known as P.N.E.U. thought, three duties are before us: (a) To give earnest study to the mastery of the principles of our educational philosophy; (b) Having mastered these, to apply them; (c) To make them known. Here follows a short summary of our principles, but it must be remembered that a knowledge of these formulæ is by no means a knowledge of the principles they aim at summing up.

1. Children are born persons.
2. They are not born either good or bad, but with possibilities for good and for evil.
3. The principles of authority on the one hand, and of obedience on the other, are natural, necessary and fundamental; but—
4. These principles are limited by the respect due to the personality of children, which must not be encroached upon, whether by fear or love, suggestion or influence, or undue play upon any one natural desire.
5. Therefore, we are limited to three educational instruments—the atmosphere of environment, the discipline of habit, and the presentation of living ideas.
6. When we say that "education is an atmosphere," we do not mean that a child should be isolated in what may be called a "child-environment" especially adapted and prepared, but that we should take into account the educational value of his natural home atmosphere, both as regards persons and things, and should let him live freely among his proper conditions. It stultifies a child to bring down his world to the "child's" level.
7. By "education is a discipline," we mean the discipline of habits, formed definitely and thoughtfully, whether habits of mind or of body. Physiologists tell us of the adaptation of brain structures to habitual lines of thought, i.e., to our habits.
8. In saying that "education is a life," we imply the need of intellectual and moral as well as of physical sustenance. The mind feeds on ideas; and, therefore, children should have a generous curriculum.
9. But the mind is not a receptacle into which ideas may be dropped, each idea adding to an "apperception mass" of its like, the theory on which rests the Herbartian doctrine of interest.
10. We hold, on the contrary, that the child's mind is no mere sac to hold ideas, but is rather (if the figure may be allowed) a spiritual organism with an appetite for all knowledge. This is its proper diet, with which it is prepared to deal; and which it can digest and assimilate as the body does foodstuffs.

(Continued on Outside Cover.)

11. This difference is not a verbal quibble. The Herbartian doctrine lays the stress of Education (the preparation of knowledge in enticing morsels, duly ordered) upon the teacher. Children taught on this principle are in danger of receiving much teaching with little knowledge; and the teacher's axiom is "the thing that matters is, not what a child learns, but how he learns it."
12. We, on the contrary, believing that the normal child has powers of mind which fit him to deal with all knowledge proper to him, give him a full and generous curriculum, taking care only that all knowledge offered to him is vital, that is, that facts are not presented without their informing ideas. Out of this conception comes our principle that—
13. "*Education is the Science of Relations*"; that is, that a child has natural relations with a vast number of things and thoughts: so we train him upon physical exercises, nature handicrafts, science and art, and upon *many living* books, for we know that our business is not to teach him all about anything, but to help him to make valid as many as may be of—
 "Those first-born affinities
 That fit our new existence to existing things."
14. We have also two secrets of moral and intellectual self-management to offer to children, which we may call "the way of the will" and "the way of the reason."
15. *The way of the will*: Children should be taught (a) to distinguish between "I want" and "I will." (b) That the way to will effectively is to turn our thoughts from that which we desire but do not will. (c) That the best way to turn our thoughts is to think of or do some quite different thing, entertaining or interesting. (d) That, after a little rest in this way, the will returns to its work with new vigour. (This adjunct of the will is familiar to us as *diversion*, whose office it is to ease us for a time from will effort, that we may will again with added power. The use of suggestion—even self-suggestion—as an aid to the will is to be deprecated, as tending to stultify and stereotype character. It would seem that spontaneity is a condition of development; that human nature needs the discipline of failure as well as of success.)
16. *The way of the reason*: We teach children, too, not to "lean" (too confidently) "to their own understanding"; because the function of reason is to give logical demonstration (a) of mathematical truth, (b) of an initial idea, accepted by the will. In the former case, reason is an infallible guide, but in the latter, it is not always a safe one; for, whether that initial idea be right or wrong, reason will confirm it by irrefragable proofs.
17. Therefore, children should be taught, as they become mature enough to understand such teaching, that the chief responsibility which rests on them as persons is the acceptance or rejection of initial ideas. To help them in this choice we give them principles of conduct, and a wide range of the knowledge fitted to them. These three principles (15, 16 and 17) should save children from some of the loose thinking and heedless action which cause most of us to live at a lower level than we need.
18. We allow no separation to grow up between the intellectual and "spiritual" life of children, but teach them that the divine Spirit has constant access to their spirits, and is their continual Helper in all the interests, duties and joys of life.

P.N.E.U. READING COURSE.

The attention of members is called to the new Course of Reading, which is free to all members. It is confined to the *distinctive* teaching of the Union, and therefore to the volumes of the *Home Education Series*, the contents of which have been specially prepared from time to time for the use of the *Parents' National Educational Union*. The method of these volumes is a progressive amplification of the principles set forth above. It is, therefore, desirable that the books should be studied in numerical order.* Each volume is furnished with a full table of contents and with numerous questions which should aid the reader in self-examination. On application to the Office a form may be had which runs as follows:—

"I have read the following volumes of the *Home Education Series*,* and am satisfied of my mastery of the principles advanced in them by my ability to answer fully and exactly the questions appended to each."

(Signed)

This form should be returned to the Office, and the reader would then be entered on the list of "qualified members" of the P.N.E.U.

Those members who could undertake a further course are referred to the Mothers' Educational Course.

* See page 32.